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THE KILCORMIC MISSAL—A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN.

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X.

THE KILCORMIC MISSAL—A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN. By Rev. HUGH JACKSON LAWLOR, D.D.

[Read November 13, 1899.]

There are, I believe, but three Irish missals of the period between the Anglo-Norman Invasion and the Reformation which are generally known to liturgical scholars, and all these have been printed.[1] It is the purpose of the present paper to give some information about the contents of a fourth, which, though not equal in interest to the other three, deserves to be better known than it is.

The volume in the Trinity College Library marked B. 3. 1 contains two manuscripts. The second of these (ff. 156–171) need not detain us long.[2] It is a fragment of a Sarum Antiphonal, exhibiting but few variations from the printed text. Ff. 156–170 are consecutive, and contain the services for one week, beginning with the third Respond at Nocturns

[1] *Missale Drummondiense. The Ancient Irish Missal in the possession of the Baroness Willoughby de Eresby.* Ed. G. H. Forbes, Burntisland, 1882.

The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi College, Oxford. Ed. F. E. Warren, London, 1879.

The Rosslyn Missal, an Irish Manuscript in the Advocates' Library, Edinburgh. Ed. H. J. Lawlor (Henry Bradshaw Society, vol. xv.), London, 1899.

When this paper was already in type I became aware of the existence of two other missals of this class. The first belonged to the Franciscan Friary at Enniscorthy, and was, I understand, some time ago in the hands of Cardinal Moran (see W. Grattan Flood's *History of Enniscorthy*, p. 195). The second belonged to the monastery of St. Thomas the Martyr, Dublin (Brit. Mus. MS. 24,198: see *Trans. St. Paul's Ecclesiological Society*, vol. iv., p. 278 *sqq.*).

[2] It is incorrectly described in Lyon's Catalogue as "Præparationes ad Missam," and in that of Monck Mason as "Fragmentum missarum et antiphonarum."

on the Monday of Holy Week, and ending in the middle of Vespers on Easter Monday. Fo. 171 (mutilated) covers the period from Sext of the second Sunday after Easter to second Vespers of the following Sunday. The pages measure 31 by 18·5 cent. They are ruled for fourteen lines of writing, in addition to the musical notation, or forty lines where the text is not noted. The space occupied by the text measures 22·5 by 12·5 cent.

The greater and more interesting part of the volume (ff. 1–155) is occupied by a missal of the Monastery of Kilcormic (now Frankford, King's County). It is much mutilated, and written in a bad English hand, which is in some places very difficult to read. The pages are ruled in two columns of thirty-four lines, and now measure 32·5 by 21·5 cent., the space of 23·5 by 15·2 cent. being taken up by the text. The stave is ruled in a few places for musical notation, and sometimes the notes are supplied, though perhaps by a later hand. There are some hideous attempts at illumination. Rubrical directions and titles are usually written in red, but in the Sanctorale they are, for the most part, in black, under-lined with red. The manuscript at present contains sixteen gatherings, which may be represented as follows:—

$a^{7(?)}$ (a 2, which had no conjugate, lost; a 1, 4 without conjugates) b^{13} (b 1 without conjugate) c d e f g h i (i 7 lost) j k l^{10} m^{12} n o^{10} $p^{5(?)}$ (p 1, 3, 4 without conjugates).

There is a serious lacuna between ff. 88, 89, probably of three gatherings. The missing portion contained the masses following the Tuesday in Easter week, up to the seventeenth Sunday after Trinity. The first leaf of the Calendar (between ff. 1, 2) has also disappeared. So too has the leaf which once stood after f. 85, and was occupied with the end of the Prefaces and the beginning of the Canon. No doubt its elaborate (if probably inartistic) colouring made it attractive to some reader. It may here be added, that f. 7 (Blessing of Salt, Gloria in Excelsis, Credo), though in the hand of the original scribe, appears to have been added by an after-thought. It precedes the *Incipit* of the missal, makes the gathering to which it is attached abnormally large, has no conjugate, and is not completely filled.

The first person, so far as I am aware, who used our manuscript for literary purposes was Archbishop King. He confined his attention to the obits entered in the Calendar. Of these he read eleven, and recorded their purport in his *Collectanea*,[1] p. 247, thus setting out almost all that is known of the history of the Carmelite monastery at Kilcormic. Archdall, in his *Monasticon*,[2] copied King's memoranda, without consulting the original, omitting two of them, and blundering over two others.[3] Dr. Todd followed. In 1846 he published the complete series of obits, &c., twenty in number, adding a charter in the Irish language, which is copied on the last page of the missal.[4] Todd had not seen King's *Collectanea*,[5] and in one or two instances he goes astray, where the earlier worker had been accurate.[6]

In entering upon an examination of the manuscript from a different point of view, let us begin by copying the *Incipit* (f. 8) and colophon (f. 154). The latter was overlooked by Todd. It adds something to our

[1] That is the volumes, usually described as the first and second, of the King-Ware manuscripts in the National Library of Ireland, entitled: *Collectanea Rev. admodum viri Gulielmi King nuper Archiepiscopi Dublin de Hospitalibus potissimum, cœnobiis et monasteriis Hibernicis, varia etiam alia de rebus Hibernicis tam ecclesiasticis quam civilibus complectentia.*

[2] *Monasticon Hibernicum*, Dublin, 1786, p. 396.

[3] For King's "in die parasceū," Archdall substitutes "Whitsunday"; and where King left the name "Coucog̃" as it stands in the manuscript, he expanded "Coucoghna." Todd is not quite accurate, but follows the indication of the scribe more closely in giving "Cougogri." King is not responsible for another of Archdall's errors. The date of Charles O'Molloy's death is written 1579 in the *Collectanea*. Archdall emends, without remark, to 1479. The emendation was obviously necessary, but as obviously insufficient, for the arrangement is chronological, and the date immediately precedes one of 1478. The work is not in King's hand, and this is evidently a mistake of his scribe. The missal has quite clearly 1476.

[4] In a paper entitled *Obits of Kilcormick*, in the *Miscellany* of the Irish Archæological Society, vol. i., p. 99.

[5] See his remark p. 104, note [m]. Archdall's reference to "King Collect." was not calculated to inform his readers as to the source of his knowledge.

[6] He says (following Archdall) that Odo, the founder of the monastery, died on Oct. 1, 1454. The manuscript says he was buried on that day. He also substitutes Edmund for Edward Brakan, p. 105.

scanty knowledge of the history of the Church at Kilcormic. They run as follows:—

"Incipit missale fratrum ordinis beate marie genitricis dei de monte carmeli secundum usum dominici sepulcri et ierosolomitane ecclesie."

"Explicit missale fratrum ordinis beate marie de monte carmeli extractum et exceptum de approbato vsu dominici sepulcri sancti ierosolimitane ecclesie in cuius finibus dictorum fratrum religio sumpsit exordium. Et sic liber finitur iii°. Kł marci. Anno ab incarnacione domini. m°. cccc°. quinquagessimo viii°. per dermicium offlannagan fratrem de lochrechyd fratri edwardo ohacayn Priori domus beate marie uirginis de kyllcarmayc. Quorum animabus propicietur deus amen."

By these sentences we are informed that we have in our hands a missal of the Carmelite Order. Our main task is therefore to compare the Kilcormic manuscript with a printed missal of the Order, and to note the points of difference and agreement. The present writer took the opportunity of a visit to Oxford last July to perform this duty. The Bodleian Library possesses a missal, the title of which is worth printing at full length, for comparison with the inscriptions just given.

"Missale Antiquę professionis Regularium beatissimę Dei genitricis semper'que virginis Marię de Monte Carmelo, ad normam, et consuetudinem Hierosolymitanę Ecclesię. Nouissime, Amplissimi P. Io. Baptistae Rubei Rauennatis, eiusdem instituti Generalis Magistri, placito, 7 assensu Reformatvm, summóque studio vero candori restitutum. Additis prętерea non modó complurium sanctorum missis, quorum pręcipua deuotio apud Christi fideles viget, verum etiam eorum feré omnium, quos Carmelitica prę̣sertim familia celebrat, 7 colit. Venetiis Apvd Ivntas, MDLXXIIII."

On the title-page there is a block, printed in red, with the device and initials of Lucas Antonius, the well-known Venetian printer. The colophon gives us the additional information that the book was "a R. P. Honoris Francisco Taruisino accuratissimé recognitum, 7 locupletatum, suoque candori restitutum."

This missal, which we shall henceforth call V, we must now compare with the Kilcormic manuscript (K).

One or two facts at once strike us as we turn over the pages of the two books. The number of sequences in K is large: there are very few indeed

in V.[1] Again, K gives us Epistles and Gospels for many Wednesdays and Fridays[2]: these are not provided in V. And lastly, on a good many days morning masses appear in V, while few are to be seen in K. We note these facts once for all. We need not refer to them again.

To come to details. The Temporale first claims our attention, and we find that, as regards the masses, the differences between V and K are but slight. I give a list, as complete as I can make it, asking the reader, however, to remember that my examination of the Oxford missal was of necessity hasty, and that I have probably been guilty both of errors and omissions. After each variation I note its supporters among the chief English printed missals and the pre-Pian Roman missal. Varieties of reading are not noticed.[3]

[1] In the Temporale there are sequences for 13 days in K unprovided for in V. In 11 of these K is with Y. In the remaining two it stands alone. The absence of sequences in V is not without significance, since it appears to show that it is a *revised* Carmelite missal, and this agrees with its date. It would have been more satisfactory to have used an earlier book for comparison with K, but I do not know where to find one.

[2] It has, in fact, a complete series, from Trinity Sunday to Quinquagesima, none of which appear in V.

[3] The following symbols are used :—

A = *The Missal of St. Augustine's Abbey, Canterbury.* Ed. Rule, Cambridge, 1896.

C, D, E = The Corpus, Drummond, and Rosslyn Missals, as above, p. 393, note [1].

H = *Missale ad usum percelebris ecclesiæ Herfordensis.* Ed. Henderson, Leeds, 1874.

J = *The Missal of Robert of Jumièges.* Ed. Wilson (Henry Bradshaw Society, vol. xi.), London, 1896.

Λ = *The Leofric Missal.* Ed. Warren, Oxford, 1883.

R = *Missale Romanum Mediolani*, 1474. Ed. Lippe (Henry Bradshaw Society, vol. xvii.), London, 1899.

S = *Missale ad usum insignis et præclaræ Ecclesiæ Sarum.* Ed. Dickinson, Burntisland, 1861–1883.

W = *Missale ad usum Ecclesie Westmonasteriensis.* Ed. Legg (Henry Bradshaw Society, vols. i., v., xii.), London, 1891–1897.

Y = *Missale ad usum insignis Ecclesiæ Eboracensis.* Ed. Henderson (Surtees Society, vols. lix., lx.), Durham, 1874.

1. 2nd Sunday in Advent,	℣ of Grail,	V	*Laetatus sum*,	= AΛRWY.
		K	*Virtutes caeli mouebuntur*,	= HS.
2. Saturday of Ember Week,	5th Lesson,	V	adds at end: Divisio. *Benedictus . . . Benedicite Anania*, &c.	
		K	omits,	= RSWY.
3. Holy Innocents' Day,	Secret,	V	*Sanctorum tuorum nobis dne.*,	= ACEHJΛRY.
		K	*Adesto dne. muneribus*,	= SW.
4. St. Thomas of Canterbury,	Epistle,	V	Heb. v. 1–7.	
		K	Heb. v. 1–6,	= HRSW.
5.	Postcommon,	V	*Q. o. d. ut qui caelestia.*[1]	
		K	*Adiuuet nos q. o. d. per haec*,	= HSWY (MS.).
6. St. Sylvester's Day,	Secret,	V	*Munera tibi dne. dicata.*[2]	
		K	*Sancti tui nos q. dne. ubique*,	= AHJRY.
7. 4th Sunday after Oct. of Epiphany,	℣ of Grail,	V	*Dns. regnauit*,	= HRSY.
		K	*Laudate*,	= W.
8. 5th Sunday after Oct. of Epiphany,	℣ of Grail,	V	*Dns. regnauit*,	= ΛRSY.
		K	*Laudate*,	= W.
9. Thursday after Quinquagesima,	Postcommon and Super populum.	K	transposes.	
10. Saturday after Quinquagesima,	Secret,	V	*Praepara nos q. dne.*	= SW.
		K	*Suscipe dne. sacrificium*,	= AHJΛRY.
11. Monday after 1st Sunday in Lent, Wednesday after 1st Sunday in Lent (2nd less.), Monday after 2nd Sunday in Lent,	Tract,	V	*Dne. non secundum*,	= (S)[3].
		K	omits,	= HJΛRWY.
12. Thursday after 1st Sunday in Lent,	Epistle,	V	*Orauit Esdras.*	
		K	*Factus est*,	= HΛRSWY.
13.	Gospel,	V	Joh. viii. 31–47 *a*,	= HSWY.
		K	Joh. viii. 31–45.	
14. Saturday of Ember Week,	5th Lesson,	V	Dan. iii. 49–51.	
		K	Dan. iii. 49–52, 54, 55,	= (H)(S)W(Y).
15. Thursday after 3rd Sunday in Lent,	Secret,	V	*Efficiatur haec hostia.*[4]	
		K	*Per haec ueniat q. dne.*	= AHSWY.
16.	Super populum,	V	*Subiectum tibi populum.*[5]	
		K	*Tua nos dne. protectione.*[6]	
17. Thursday after 4th Sunday in Lent,	Collect,	V	*Pra. q. o. d. ut quos*,	= AHΛRSW.
		K	*Pra. q. dne. ut salutaribus*,	= JY.
18. Wednesday after Passion Sunday,	Super populum,	V	*Adesto supplicationibus*,	= AHJΛRY.
		K	*Exaudi q. dne. gemitum.*[7]	
19. Saturday after Passion Sunday,	Super populum,	V	*Conserua dne. populum.*[8]	
		K	*Tueatur q. dne. dextera*,	= AHJΛRSWY.
20. Easter Monday,	Alternative sequence,	V	None.	
		K	*Zyma uetus*,	= S (as the only sequence).
21.	Secret,	V	*Suscipe q. dne. preces*,	= AHJΛR.
		K	*Paschales hostias*,	= SWY.
22.	Postcommon,	V	*Spiritum nobis*,	= AHJR.
		K	*Impleatur in nobis*,	= ΛSWY,

[1] See W 750. [2] W 56. [4] W 179. [5] W 169. [7] W 550.

[3] S differs on the second of the three days.

[6] So Sherborne Missal: see W 163.

[8] Conserua dne. populum tuum et ab omnibus quae meretur aduersis redde securum ut deuota tibi mente deseruiat per. Cf. Λ 242.

A perusal of this list suggests the conclusion, that where V and K differ, the latter, and not the former, has been made the subject of revision, and that the tendency of the revision has been to assimilate the missal to the later English uses. We find, in fact, that in nearly half the variations noted V has no adherents among the books which have been selected for comparison, while this is true of K no oftener than four times (and in one of these cases it is in company with the Sherborne Missal). Again, K agrees with W 13 times, and with S and Y nearly as often (12 times each); while in every case, except the four in which it has no supporters, it is found in company with at least one of the three. V, on the other hand, agrees most frequently with R (8 times), and less frequently with H (7 times) and A Λ S Y (6 times each).

In the Temporale one service which is not a mass demands our attention—the Blessing of the Palms on Palm Sunday. It is here presented in full, with the exception of the earlier part, which agrees exactly with V. Portions enclosed in square brackets have nothing corresponding to them in V. The greater part of these relate to the procession, and would therefore naturally be included in the processional rather than in the missal. So far as this is the case, their presence in K does not indicate any difference between the services as actually performed. But it will be observed that the scribe of K has fallen into some confusion in the earlier part of his work. After copying a considerable part of the service, he suddenly makes a fresh start with the rubric *Post terciam*, &c. This rubric was evidently intended to form the commencement of an office, and it is, in fact, substantially identical with the first rubric in V. From this point onwards K and V agree closely, often verbally. A glance shows us that what precedes *Post terciam* differs from what follows it mainly in the rubrical directions. An obvious way of accounting for these phenomena is this:—The scribe had two books before him, the one perhaps a missal, the other a processional. From the first of these he copied as far as the end of the second collect. He then observed that his second exemplar gave fuller directions as to the manner of performing the service, and transcribed from it the entire office. When, in this second transcription, he once more reached the second collect, he inserted the explanatory remark,

Hic iste orationes debent dici, a remark which would have been meaningless if the "orationes" in question had not already been written out of their proper place. There are a few variations between V and K. The second collect is different in the two books,[1] and K inserts a second antiphon after the offering of the palm-branch, and a versicle and response before the verse sung by the acolytes after the procession. It will be observed that the Gospel is in an unusual position, after the distribution and procession. See W 1426 *sqq.*

Dominica in ramis palmarum benedicantur palme hoc modo. Adiutorium nostrum . . . Dominus uobiscum. Oremus. *oratio* Deus qui dispersa . . . *Postea aspergantur palme aqua benedicta et incensentur. Sequitur* Oremus. *sine.* Dominus uobiscum. *oratio.* Deus qui per oliuarum ramos temporibus noe famuli tui per columbam virentibus† foliis† in ore deferentem post diluuii effusionem pacem hominibus redditam nunciare voluisti: et qui vnigenito domino nostro ierosolimam properanti pueros hebreorum cum ramis palmarum obuiam uenientes laudesque concinentes osanna concrepare voluisti bene+dicere et sancti+ficare dignare hos palmarum diuersarumque frondium ramos. ut accipientes in manibus nostris cum palma victorie et fructu bonorum operum tibi placere ualeamus. atque ad resurrectionis gloriam te largiente peruenire mereamur per eundem. *Post terciam more solito fiat aspercio aque benedicte qua facta prelatus induat capam sericam diaconus. et subdiaconus. dalmaticam uel tunicam si capa non fuerit. sint omnes in albis prelatus igitur. stans inter ministros ante gradum presbiterii. verso uultu ad altare. ramos palmarum seu aliarum arborum ante. se gradus†. super gradus ad partem dexteram per sacristam collocatos. Benedicat eo modo quo dicuntur orationes ad horum† incipiendo.* Adiutorium *oratio* Deus qui dispersa. *oratio* Deus qui oliuarum. *hic iste orationes debent dici.*[2] *Deinde cantor offerat. ramum prelato incipiendo ant.* [Pueri hebreorum . . in excelsis. *et postea ant.*] Pueri . . . filio dauid. *et conuentus ipsas prosequatur. et si nc̄te*[3] *fuerit poterunt, reiterari†. Interim sacrista ramos ministris distribuat. deinde. fratribus incipiens in dextero choro. a superioribus.*[4] *et alter frater cui ipse innuerit. in sinistro. et postea secularibus si presentes fuerint distributis ramis et finitis. ant. Cantore incipiente. ant.* Occurrerunt turbe . . . nubila osanna. *Et exeat processio* [*hoc ordine. post sub-*

[1] In V it runs thus: "D. qui per palmarum vel oliuarum ramum pacem terris columbam nunciare iussisti presta q. ut hos oliue ceterarumque arborum ramos celesti benedictione + sanctifices ut cuncto populo tuo proficiant ad salutem per." Here we have, as in K, an inept reference to the flood; and the much more appropriate allusion, found in K, to the "pueri hebraeorum" is omitted. But the two collects must ultimately have been derived from a common original.

[2] Compare below, p. 413, note 3. [3] = "nocte" (?). V has "necesse." [4] MS. *s̄rioribus.*

diaconus cum aqua benedicta postea ceroferarii in superpelliciis uel albis deinde dyaconus cum cruce discoperta† postea reliqui in ordine suo. conuersis et iunioribus precedentibus ita quod prelatus siue ille qui facit officium eat posterior. Fiat autem. processio in claustro. seu ambitu iuxta ecclesiam prouidente sacrista ne quid inconueniens inueniatur vbi processio ista uel alia fieri debet[1] *finita ant.* Occurrerunt. *incipiatur ant.* Cum appropinquaret . . . osanna in excelsis miserere nobis fili dauid. *Incipiatur ant.* Collegerunt . . . interficere eum dicentes. Quid. *et hec dum canitur. fiat prima stacio in aquilonari. cum incipitur vero* ℣. Unus autem ex ipsis. *moueatur processio. et fiat secunda stacio in parte australi. et cum incipitur.* Ne forte uenient. *statim moueatur processio ad terciam stacionem que fiat in parte occidentali et in unaque stacione dyaconus et subdyaconus habeant uultus suos uersam crucem ad conuentum† et in ambulando et stando subdyaconus. ante dyaconum sit. Porro in ultima stacione finito cantu prior uel qui facit officium genuflectendo mediocri uoce dicta. ant.* Aue *chorus cum genuflexione respondeat.* Rex noster. *Item prior alcius et genuflectens incipiat.* Aue. *chorus genuflectens* Rex noster. *totam ant. prosequendo versis uultibus ad crucem. ant.* Aue rex noster . . . in nomine domini osanna in excelsis. *Interea dum hec ant. canitur secretarius. anelogium.*[1] *et super eo textum. ante hostium occidentale ubi euangelium legi debeat.*[2] *In fine ant.* Rex noster. *que dyaconus et subdyaconus. porrigant. et subdyaconus interim in terra aquam benedictam ponat dyaconus vero inclinans a pretato benedictionem petat et postea versus ad orientem euangelium legat. secundum matheum* [*xxi*]. In illo tempore: Cum appropinquasset . . . benedictus qui uenit in nomine domini. *Subdiacono ante diaconum cum cruce astante et versus. conuentum uultum suum habente. quo perlecto diaconus crucem recipiat et subdiaconus aquam benedictam resumat. Deinde conuentus stet versis uultibus adinuicem duo autem fratres iam a cantore premoniti esse debent ut circa finem euangelii ecclesiam intrent et clauso hostio stantes versa facie ad processionem statim post euangelium lectum cantent* ℣. *duo fratres* Gloria laus . . . osanna pium. *chorus postea* Gloria laus. ℣. Israel es tu . . . uenis. *chorus* Gloria laus ℣ Cetus . . . creata simul *chorus.* Gloria laus ℣. Plebs hebrea . . . ecce tibi. *chorus* Gloria laus. *et cum ipsi duo reiterantur ad processionem et stent in ordine suo. Hiis igitur. peractis mox incipiat prelatus* ℟. Ingrediente . . . in excelsis. ℣ Cumque audisset . . . obuiam ei. Cum ramis. *et ecclesiam omnes intrant illud cantando ramos quoque quos gestant intuentes chorum super gradum presbiterii hinc inde deponant quos secretarius statim auferat dyaconus vero crucem in loco suo ponat et usque post conpletorium. discoperta† permaneat. subdyaconus autem aquam benedictam ad locum consuetum collocet.*] *ceteris fratribus euntibus ad sedes suas. prior vero et ministri. se ordinent* [*sicut aspercionem aque benedicte consueuerunt†. Finito.* ℟. *et* ℣ *a duobus cantato*] *dicant acolliti* ℣ Eripe me . . . libera me. *deinde prior sine* Dominus uobiscum *premisso.* Oremus. *dicat orationem* Omnipotens sempiterne deus qui humano generi. per eundem christum.

[1] A portable lectern: see Ducange s. v. *Analogium.* [2] Compare below, p. 413, note [3].

If the differences between V and K in the Temporale are few, this is by no means the case in the Sanctorale. The variations in this part of the missal range themselves under three heads—I. Variations in the masses common to the two books; II. Masses found only in V; III. Masses found only in K. Let us consider these in order.

I. *Variations in Masses common to V and K.*—I have noticed between sixty and seventy of these. It is not a little remarkable, that by far the greater number of them are found exactly where we should not expect to find them—in the collects. In the lessons and the parts assigned to the choir there is much variety between different missals in the Sanctorale; but between V and K I have noted less than twenty differences here, and several of them are of very slight importance. I give, in the first place, a list which will include all these, and some of the variations in the collects, selected for a reason which will presently appear.

1. S. Juliani (Jan. 27),	Secret,	V	*Aceepta sit in conspectu.*[1]	
		K	*Oblatis dne. placare.*[2]	
2. S. Agathae (Feb. 5),	Epistle,	V	*Videte uocationem.*	
		K	*Confitebor tibi,*	= ASWY.
3.	℣ of Grail,	V	*Loquebar de testimoniis.*	
		K	*Diffusa.*	
4.	Gospel,	V	*Accesserunt ad Jesum.*	
		K	*Simile est regnum caelorum thesauro,*	= HS.
5. XL. Martyrum (Mar. 11),	Secret,	V	*Suscipe dne. preces.*[3]	
		K	*Respice dne. preces.*[4]	
6. SS. Philippi et Jacobi (May 1),	℣ of Grail,	V	*In die resurrectionis,*	= H.
		K	*Surrexit dns. et.*[5]	
7. S. Athanasii (May 2),[6]	Introit,	V	*In medio ecclesiae.*	
		K	*Protexisti.*	
8.	Collect,	V	*Exaudi q. dne. preces.*[7]	
		K	*Deus qui nos beati A.*[8]	
9.	Epistle,	V	*Non nos* [2 Cor. iv. 5–14].	
		K	*Ecce sacerdos.*	
10.	Grail,	V	*Tu es sacerdos. Beatus uir qui suffert.*	
		K	*Confitebuntur.*	
11.	Gospel,	V	*Cum persequentur* [Matth. x. 23–28].	
		K	*Homo quidam peregre.*	
12.	Offertory,	V	*Inueni Dauid.*	
		K	*Confitebuntur.*	
13.	Secret,	V	*S. Athanasii confessoris.*[9]	
		K	*Accepta sit in conspectu.*[10]	
14.	Common,	V	*Quod dico uobis.*	
		K	*Laetabitur.*	
15.	Postcommon,	V	*D. fidelium remunerator.*[11]	
		K	*Da q. dne. fidelibus.*[12]	
16. S. Quiriaci (May 4),	Collect,	V	*Deus qui nos beati Q.*[13]	
		K	*Da q. o. d. ut qui.*[14]	

[1] W 882. [2] W 1142. [3] W 859.

[4] Respice dne. preces et munera que in honore sanctorum martirum tuorum tibi deferimus. quesumus ut eorum interuentu nos a peccatis nostris absoluas per dominum.

[5] W 318, 331.

[6] In this mass V and K differ throughout. Not many missals have a mass for this day.

[7] S 709*. The collect, secret, and postcommon given in V are found in the Mass of St. Marcellus, in the Gelasian Sacramentary (ed. Wilson, p. 162).

[8] W 892. [9] W 1623. [10] W 882. [11] J 151. [12] W 1533. [13] W 907. [14] W 816.

17. SS. Nerei, &c. (May 12), . . .	Collect,	. V	*Pra. q. o. d. ut qui sanctorum,* . .	= Y.
		K	*Semper nos dne.,*	= AHJARSW.
18. SS. Basilidis, &c. (June 12), . .	℣ of Grail,	. V	*Corpora sanctorum,*	= R.
		K	*Fulgebunt,*	= H.
19. S. Praxedis (July 21), . . .	Epistle,	. V	*Sapientia laudabit.*	
		K	*Sapientia uincit,*	= SWY.
20. S. Mariae Magdalenae (July 22), .	2nd ℣ of Grail,	V	None.	
		K	*Optimam partem elegit,* . . .	= (CHSWY).[1]
21.	Postcommon,	V	*Auxilientur nobis dne.,* . . .	= Y.
		K	*Sanctificet nos q. dne.,* . . .	= A.
22. S. Jacobi (July 25), . . .	Grail, .	. V	*Constitues. Non uos me.*	
		K	*In omnem terram. Nimis,* . . .	= HS(Y).
23. S. Annae (July 26), . . .	Secret,	. V	*Munera tibi dne.*[2]	
		K	*Sanctifica Redemptor,* . . .	= HS.
24.	Postcommon,	V	*Ut tua nobis q. dne.*[3]	
		K	*Votiua caelestis mensae,* . . .	= HS.
25. S. Marthae (July 27), . . .	Postcommon,	V	*Satiati salutari mysterio.*[4]	
		K	*Satiasti dne. familiam.*[5]	
26. SS. Felicis, &c. (July 29), . .	Offertory,	. V	*Inueni Dauid.*	
		K	*In omnem terram.*	
27. S. Ciriaci (Aug. 8), ...	℣ of Grail,	. V	*Fulgebunt,*	= HRY.
		K	*Mirabilis,*	= S.
28. S. Maurilii (Sept. 13), . . .	Secret,	. V	*Q. dne. gratam.*[6]	
		K	*Eius tibi precibus.*[7]	
29. In Exaltatione S. Crucis (Sept. 14),	Secret,	. V	*Iesu Christi dni. nostri corpore satiati,*	= R.
		K	*Haec oblatio q. dne. ab.*[8]	

[1] V has *Haec est illa Maria* as the only ℣ (*Optimam* being used "per octauam"); K adds *Optimam* as a second ℣ C, &c., have the latter as the only ℣.

[2] Munera tibi dne. q. reuerenter oblata tua pietate sanctifica: que pro b. Anne unigeniti tui auie veneratione tue offerimus maiestati per eundem.

[3] Ut tua nobis q. dne. d. sacrificia dent salutem beata A. genitricis filii tui dni. nostri Jesu Christi mater: sua gloriosa intercessione supplicatrix intercedat. per. Cf. W 927.

[4] Satiati salutari mysterio q. dne. ut pro nobis eius non desit oratio cuius nos donasti patrocinio gubernari. per.

[5] W 41.

[6] Q. dne. gratam tibi fore oblationem nostre seruitutis pro qua sanctus M. confessor et pontifex interuentor existat. per.

[7] W 935.

[8] S 749*.

30. S. Euphemiae (Sept. 16), . . ℣ of Grail, . V *Haec est uirgo.*
K *Diffusa est.*
31. S. Lamberti (Sept. 17), . . . ℣ of Grail, . V *Tu es sacerdos.*
K *Posuisti,* . . . . . = H.
32. SS. Cosmae, &c. (Sept. 27), . . ℣ of Grail, . V *Tradiderunt corpora.*
K *Iusti epulentur,* . . . . = Λ.
33. S. Hieronymi (Sept. 30), . . Collect, . V *Deus qui beatum H.*[1]
K *Deus qui nobis per,* . . . = HSW.
34. Secret, . V *Donis caelestibus da nobis,*[2] . . = R.
K *Hostias tibi dne. pro,* . . . = H.
35. SS. XI. Millium Virginum (Oct. 21), Introit, . V *Loquebar de testimoniis.*
K *Vultum tuum,* . . . . = HSWY.
36. Collect, . V *Deus qui digne sacratis uirginibus,* = W.
K *Deus qui sanctam nobis huius,* . = AHSY.
37. Secret, . V *Concede q. o. d. ut unius.*[3]
K *Intende q. dne. munera,* . . = H.
38. Postcommon, V *Caelestis alimoniae refecti,* . . = W.
K *Pra. nobis q. dne. intercedentibus.*[4]
39. In commemoratione animarum (Nov. 2), . . . Gospel, . V *Amen amen dico uobis quia uenit.*
K *Dixit Martha ad Iesum,* . . = S.
40. S. Edmundi Regis (Nov. 20), . . Secret, . V *Praesentia munera.*[5]
K *Hoc sacrificium deuotionis,* . . = AHJSWY.[6]
41. Vigilia S. Andreae (Nov. 29), . . Psalm, . V *Dne. probasti.*
K *Caeli enarrant,* . . . . = ΛS.
42. S. Barbarae (Dec. 4), . . . Collect, . V *Deus qui inter caetera.*[7]
K *Concede nobis o. d. sanctae.*[8]

[1] Deus qui beatum Hieronymum luce sapientie et operum executione illustrasti da nobis eius dicta sobrie intelligere: et intellecta operibus adimplere per.

[2] W 978.

[3] Concede q. o. d. vt vnius sacrificii munus oblatum: fragilitatem nostram ab omni malo purget semper et muniat: et ss. virginum et martyrum meritis, ac precibus, a preteritis nos delictis exuat et futuris. per. Cf. W 80.

[4] S 699*. [5] W 1055.

[6] The Secret of this mass in K is a conflation. Its opening clauses are identical with those of the Secret in A, &c., and with them are united (at some sacrifice of grammar) the closing phrases of the Postcommon.

[7] W 765. [8] J 169.

Does this list confirm the conclusion, already reached from a study of the Temporale, that K is a revised missal, in which some Carmelite peculiarities have disappeared in the course of assimilation to English uses? At the first glance it does not seem to do so. In no less than 21 of the 42 recorded instances of difference between K and V, the former has no support whatever from Anglican books. But over against this fact must be set another, which completely outweighs it. Several of the saints whose names appear both in V and K have masses assigned to them in few or none of the English missals which I have been able to consult. In such cases it is, in the nature of things, impossible that K should show direct signs of Anglican influence, though the possibility of such influence is by no means disproved. As an example, I may mention the Mass of St. Athanasius (May 2). This mass supplies nine out of the 42 items in the table; but no corresponding service is found in any English missal with which I am acquainted. A similar remark may be made in regard to the masses for the Forty Martyrs (Mar. 11), St. Quiriacus (May 4), St. Martha (July 27), and St. Barbara (Dec. 4). These masses must be left out of account, and the number of relevant variations will thereby be reduced to 29. The following facts are therefore significant. K has English support 21 times, V only 6 times. K again is found in company with S 15 times, with H 14 times, with WY (7 each) and AΛ (5 each) much less often; with R only once; while V is in agreement with R 4 times, never with ACJS. We infer, then, that the Sanctorale of K, like its Temporale, has been revised under English influence.

There remain, however, a considerable number of variations in the collects, most of which cannot be accounted for by this supposition. These must now be collected.

1. S. Scholasticae (Feb. 10),	. Secret,	.	V *Hostias quas dne. tibi.*[1]
			K *Hostias tibi dne. q. beatae S.*[2]
2.		Postcommon,	V *Haec nos communio.*[3]
			K *Haec nos q. dne. gratia.*[4]
3. XL. Martyrum (Mar. 11),	. Postcommon,		V *Sacramenta salutis nostrae.*[5]
			K *Sacramenta tua dne.*[6]
4. SS. Cyrici, &c. (June 16),	. Postcommon,		V Q. *dne. ut beatorum.*[7]
			K *Q. dne. salutaribus,* . . . . = (H) W.
5. S. Paulini (June 22), .	. Secret,	.	V *Eius tibi dne. oblationem.*[8]
			K *Eius tibi precibus.*[9]
6.		Postcommon,	V *Pra. q. o. d. ut cuius memoriam.*[10]
			K *Pra. q. dne. ut sacramenti tui.*[11]
7. S. Apollinaris (July 23),	. Secret,	.	V *Hostias tibi dne. beati A.*[12]
			K *Hostias tibi dne. pro commemoratione,* . = AJY.
8. S. Germani (July 31), .	. Secret,	.	V *Sacrificium tibi dne. laudis offerimus in.*[13]
			K *Sacrificium tibi dne. laudis offerimus pro,* = SW.
9. S. Aegidii (Sept. 1), .	. Secret,	.	V *Intercessio nos q. dne. b. E. . . . sacrificia.*[14]
			K *Intercessio q. dne. b. E. . . . munera,* . = HY.
10. S. Cleophae (Sept. 25), .	. Secret,	.	V *Intercessio q. dne. beati C. . . . sacrificia.*[14]
			K *Intercessio q. dne. beati C. . . . munera.*[15]
11.		Postcommon,	V *Sumpta dne. sacramenta.*[16]
			K *Sumpta sacramenta q. dne.*[17]
12. S. Leodegarii (Oct. 2), .	. Secret,	.	V *Intercessio.*[14]
			K *Intercessio q. dne. beati L. . . . haec.*[15]
13.		Postcommon,	V *Sumpta dne. sacramenta.*[16]
			K *Sumpta sacramenta q. dne.*[17]
14. S. Marci (Oct. 22), .	. Postcommon,		V *Sumpta q. dne. sacramenta.*[16]
			K *Sumpta sacramenta q. dne.*[17]
15. S. Narcisci (Oct. 29), .	. Secret,	.	V *Eius tibi.*[8]
			K *Eius tibi precibus.*[9]

[1] W 780. [2] W 742. [3] W 136. [4] W 996. [5] W 1533.

[6] Sacramenta tua dne. que pro sanctorum martyrum tuorum beata passione peregimus. ipsorum nobis quesumus intercessione fiant salutaria. quorum nataliciis sunt exultanter impleta. per.

[7] W 810.

[8] Eius tibi dne. oblationem nostram intercessio salutarem efficiat pro cuius solennitate defertur. per.

[9] W 935. [10] W 977. [11] W 744. [12] W 742. [13] W 1547.

[14] Intercessio nos q. dne. b. Egydii abbatis tui hec tibi commendet sacrificia: et tua nobis multiplicet beneficia. per.

[15] W 812. [16] W 952. [17] W 812.

16. S. Narcisci (Oct. 29),	. . Postcommon,	V	*Pra. q. o. d. ut cuius memoriam.*[1]
		K	*Pra. q. dne. ut sacramenti.*[2]
17. S. Martini (Nov. 10),	. . Secret, .	V	*Intercessio.*[3]
		K	*Intercessio q. dne. beati Martini.*[4]
18.	Postcommon,	V	*Sumpta dne. sacramenta.*[5]
		K	*Sumpta sacramenta.*[6]
19. S. Mennae (Nov. 11),	. . Secret, .	V	*Beati Mennae martyris tui q. dne.*[7]
		K	*Beati Mennae martyris tui sollemnia,* = H.
20.	Postcommon,	V	*Benedictio tua q. dne. super.*[8]
		K	*Benedictio tua d. impleat.*[9]
21. S. Britii (Nov. 13),	. . Secret, .	V	*Respice dne. super.*[10]
		K	*Respice dne. propitius.*[11]
22.	Postcommon,	V	*Refectos participatione.*[12]
		K	*Refectos dne. mense, . . .* = W (reading *Refecti*).
23. S. Edmundi Regis (Nov. 20),	Postcommon,	V	*Sumpsimus dne. pignus.*[13]
		K	*Sumpsimus dne. sancti martyris.*[14]
24. S. Petri (Nov. 26),	. . Secret, .	V	*Eius tibi dne. pro.*[15]
		K	*Eius tibi precibus.*[16]
25.	Postcommon,	V	*Pra. q. mis. d. ut familiam.*[17]
		K	*Pra. q. dne. ut sacramenti.*[18]
26. S. Lini (Nov. 27 or 28 ?),	. Postcommon,	V	*Sumpta dne. sacramenta.*[5]
		K	*Sumpta sacramenta q. dne.*[6]

[1] W 977. [2] W 744. [3] See p. 407, note [14].
[4] W 812. [5] W 952. [6] W 812.

[7] Beati Menne martyris tui q. dne. meritis hostias dicatas benignus assume : et ad perpetuum nobis tribue prouenire subsidium.

[8] Benedictio tua q. dne. super populum tuum copiosa descendat : et intercedente b. Menna martyre tuo : sumpta mysteria infirmitati nostre proficiant ad medelam. per.

[9] W 1607. [10] S 693. [11] J 3.

[12] Refectos participatione muneris sacri q. dne. d. noster : fac eius effectum consequi salutarem, cuius cultum frequentamus. per. Cf. Λ 153.

[13] Sumpsimus dne. pignus salutis eterne, te suppliciter deprecantes, vt que sedula seruitute donante te gerimus, dignis sensibus tuo munere capiamus. per.

[14] Sumpsimus dne. sancti martyris tui sollempnitate celestia sacramenta cuius suffragiis q. largiatis. ut quod temporaliter gerimus eternis gaudiis consequamur per.

[15] Eius tibi dne. pro fragilitate nostra interuentio gloriosa preueniat : pro cuius solenniis presentia munera immolamus. per.

[16] W 935.

[17] Pra. q. mis. d. vt familiam tuam eius semper interuentione refoueas : cuius solennia celebramus. per.

[18] W 744.

It will be observed that throughout this list the collects in V begin with the same words as those which correspond to them in K. This fact suggests a ready way of explaining the whole of these variations. We may suppose that the scribe of K, or of one of its ancestors, had before him a manuscript in which the collects of many of the masses were not written in full, but merely indicated by their cues. This is, after all, to make a no more extravagant hypothesis than that the exemplar used by our scribe was a missal, the Sanctorale of which was constructed on the same principle as that of the York Missal, as edited by Dean Henderson. If the scribe was unfamiliar with the traditions of the Carmelite Order, he would almost certainly make mistakes in some cases, when endeavouring to supply the complete text of the collects. On the same hypothesis, we may account also for some of the variations noted in the list on pp. 403–5. This is obvious with reference to Nos. 19, 33, 36. It is, probably, true also of No. 5, since *Respice*, a word which our scribe has elsewhere confused with *Suscipe*, seems to be the true reading in the secret in K. In like manner, in No. 24, *Votiua* may be a misreading of *Ut tua*,[1] and in No. 25, *Satiasti* of *Satiati*. On the other hand, Nos. 4, 7, 8, 9, 19, 22, in the present list, are instances of the anglicizing of the missal.

Before passing from this part of our subject, the unusual postcommon for the Festival of St. Lazarus (Dec. 17) may be quoted. It runs thus:

Quibus dignatus es dne. largire salutiferum munus corporis et sanguinis tui: interueniente glorioso confessore tuo atque pontifice lazaro. et a morte liberemur quadriduana. et uita perfruamur eterna. Qui uiuis.

V has a postcommon which is fundamentally the same, but with great variation in the text:

Corporis, et sanguinis tui dne., quibus dignatus es largiri munus salutiferum, pasti libamine: interueniente glorioso pontifice tuo Lazaro: et a morte liberemur quatriduana, et vita perfruamur eterna. per.

[1] Cf. E, p. 54, l. 2, and note.

II. *Masses in V and not in K.*—Of these masses I cannot give a complete list, but the following are some of them:

1. S. Timothei episcopi et martyris.
2. Simonis Anglici confessoris ordinis nostri.
3. In festo Visitationis Virginis Marie.
4. S. Alberti confessoris episcopi ordinis Carmelitarum.
5. S. Brocardi confessoris ordinis nostri duplex.
6. S. Gerardi Antiochensis episcopi et martyris ordinis nostri duplex.
7. S. Hilarionis patris nostri.
8. S. Serapionis ordinis nostri.

It will be seen that all the festivals here enumerated are of saints who belonged to the Carmelite Order, with the exception of the first and third. The absence of the Festival of the Visitation of the B. V. M. from K is easily explained, as its second institution, by the Council of Basle, took place only seventeen years before the missal was written.[1] It is not so easy to account for the fact that K has not one mass in commemoration of a saint who is described as a Carmelite worthy, while V has many such masses. Two reasons, however, may be suggested. In the first place we are informed (see above, p. 396) that the editor of V added masses for those saints whose cultus was specially maintained among the Carmelites. We are safe in inferring that there are more masses of this kind in the Bodleian Missal than had appeared in previous editions. But this is not, in itself, sufficient to account for the phenomena with which we are dealing. It is unlikely that a purely Carmelite missal, dating nearly three centuries after the foundation of the Order, would commemorate no Carmelite saints. And, in fact, we have evidence that in an ancestor of our manuscript, there were masses for such saints. For in its Calendar the names of five Carmelites appear,[2] written in red: and their festivals are all doubles, or of nine lessons. We are driven, therefore, to the conclusion that the omission of Carmelite worthies from the Sanctorale of K is a result of the Anglicizing revision of which it exhibits other tokens.

[1] Smith and Cheetham's *Dict. of Christ. Ant.*, ii. 1146. Cf. Procter and Wordsworth, *Breviarum ad us. ins. Eccl. Sarum*, Fasc. iii., p. lii.

[2] See below, p. 418.

This is, perhaps, the proper place to give such account as I can of the Mass for the Conception of the B. V. M. This mass is not indeed absent from K, but it has not yet settled down into its regular place. It is put at the end of the Sanctorale, with the noteworthy title, spoken of by Dr. Legg as a feature of the Dominican missal: *In sanctificatione gloriosae uirginis Mariae.* In almost every part, however, it differs from the Dominican mass, and everywhere agrees either with S or with the British Museum Add. MS. 11414,[1] except as regards the sequence, which in our manuscript is *Mellis stilla.* For this sequence Dr. Legg cites no authority, either in this or any other mass of the B.V.M. K differs throughout from V, except in the Collect and Gospel.[2]

III. *Masses peculiar to K.*—Of masses in K, which have nothing corresponding to them in V, I believe the following to be a full list:

1. Feb. 1. S. Brigidae.
2. Mar. 1. De S. Dauid.
3. Mar. 2. De S. Cedda.
4. Mar. 17. S. Patricii archiepiscopi.
5. Mar. 19. S. Edwardi regis et martyris.
6. Mar. 20. S. Cuthberti confessoris.
7. Apr. 3. S. Ricardi episcopi et confessoris.
8. Apr. 4. S. Ambrosii episcopi et confessoris.
9. May 3. SS. Alexandri Euentii et Theodoli.
10. May 16. De S. Brandano.
11. July 8. In Translatione S. Thomae martyris.
12. July 25. SS. Christophori et Cucufati martyrum.
13. Aug. 6. SS. martyrum Sixti Felicis et Agapeti.

[1] W 1613. See the remark on the text of 11414, at p. 1444. In this manuscript we find the same collect as in K, while the grail only differs by the omission (apparently) of the ℣ *Egredietur virga* between *Benedicta* and *Conceptio.*

[2] The secret and postcommon in V are as follows:

"Munera q. dne. sacrificii presentis b. Marię semper virginis, meritis, et precibus, maiestati tuę sint accepta: cui ad nostre salutis initium, priusquam mundo nasceretur, conceptionis munus larga manu contulisti. per.

"Sumptis dne. muneribus sacris te supplices exoramus: vt sicut ad nostre salutis arrham, dilecte tuę genitricis exordium, benedictione celesti sacrare voluisti: ita nobis famulis tuis: ipsius pia intercessio apud tuam clementiam optate salutis effectum operetur. Qui viuis."

Some of these masses have no special interest, and must be regarded as merely fresh evidence of the Anglicizing revision already spoken of. Such are the Mass for St. Edward, identical with that found in the Missal of Robert of Jumiegès;[1] the Mass of St. Cuthbert, a mere reproduction from the Sarum Missal;[2] the Mass of St. Alexander, &c., also in Robert of Jumièges, and many other books;[3] the Mass for the Translation of St. Thomas, found in the Sarum Missal and elsewhere;[4] and that of St. Sixtus, &c., identical with a York mass.[5] The Mass of St. Richard, again, though not identical with any single English mass, is made up of elements taken from various Anglican sources. It has the Sarum, Hereford, Westminster, and Sherborne collect,[6] combined with secret[7] and postcommon[8] from other books. A similar remark may be made with regard to the Mass of St. Ambrose. The collect is identical with that assigned to St. Mellitus in the Sherborne Missal,[9] while the secret and postcommon are *together* in the mass for St. Ambrose in the Cotton manuscript, Vit. A. xviii.[10] On the other hand, though the secret and postcommon for St. Christopher, &c., occur together in four English books, including AS,[11] I can discover no parallel for the collect, which runs thus:

Adiuuent† nos q. dne. beatorum martirum tuorum christofori et cucufati sancta precacio: ut a nostris reatibus liberati. ad eternam mereamur peruenire gloriam per.

There remain five masses, all commemorating Celtic saints, and all deserving of study. Unfortunately, the first of them, that of St. Brigid, cannot be reproduced, as the leaf on which it stood is mutilated, and all that is left of the mass is a few words of the sequence,[12] just sufficient

[1] J 4. [2] S 724. [3] J 172. [4] S 805. [5] Y 75, and in other missals. [6] W 1541.
[7] W 816 (St. Urban). [8] J 149 (St. Sylvester). [9] W 1544.
[10] W 1542 *sq.* I assume that Vit. A. xviii. is an English book. [11] W 1571 *sq.*
[12] "-ta sacre legis latrix nata dup[thachi] . .
Diues illorum hec agellus . . . . . .
nouellus hibernicorum per . . . . . .
hodie. Non in manum (?) . . . . . .
manum dum . . . . . .
ciuita . . . . . ."
This is evidently part of the sequence of an Irish female saint, and it comes exactly at the place

to assure us that the Saint was commemorated at Kilcormic. Probably the collects used were similar to those found in the Rosslyn and Corpus Missals, and in that of Robert of Jumièges[1]. The Mass of St. Patrick has been already edited by the present writer, with the exception of the sequence.[2] I give it here, for the first time, in its entirety.

Ista duo festa debent dici ante. Sanctarum perpetue et felicitatis.[3]

De sancto dauid.

Officium. Statuit ei dominus.

[*Oracio*]. Deus qui beatum dauid confessorem tuum atque pontificem angelo nunciante triginta annis antequam nasceretur predixisti tribue nobis quesu-

where the Mass of St. Brigid must have been, if it was in the manuscript. Duphthach was the name of St. Brigid's father.

[1] E 48, C 147, J 157. For some remarks on this mass see E 146. To the collects for St. Brigid there quoted I may add the following. They are taken from the T. C. D. MS. L. 1. 13, where they are found in the hours of the B. V. M., under the title *Festiuis diebus.* At Matins, after an antiphon addressed to "Brigitta", we have, *Dne. iesu christe qui beatam birgittam† propter multorum secretorum inspirationem. et singularem virtutum adornationem. sponsam tuam vocare decruisti ⁝ presta q.⁝ ut eidem in vita et moribus conformemur ⁝ et cum ea de mundi illecebris. ad visionem celestium transferamur⁝ Qui viuis, &c.* At Vespers there is an antiphon, *O Brigitta,* and then: *D. qui ecclesiam tuam per beatam birgittam† sacris illuminare dignatus es consiliis et exemplis ⁝ concede propicius eius intercessione: ut que pro nostris purgandis excessibus clementer reuelasti deuotis mentibus exequamur. Per dominum.* This is a curious example of the confusion between St. Brigid and St. Mary with which students of the Celtic lore are familiar. Whether the book was used in Ireland I do not know.

[2] E 153. Since the Rosslyn Missal was printed I have noticed another example of a collect for St. Patrick's day in an Irish service book, which is evidently derived from the same original as that in C and E. It is found in the Breviary, T. C. D. MS. B. 3. 10, which was written in 1489, "per maliciam olachnayn laniencis dyocis clericum," which misspelt words we may render "by Malachy O'Lachnan, cleric of the Diocese of Killaloe (Laonensis). It runs thus: *D. qui b. patricium tua prouidentia hiberniencium† apostolum elegisti presta q.†⁝ ut cuius† ybernie gentes in tenebris et in errore gentilitatis errantes ad uerum lumen reduceres tribue nobis q. eius intercessionibus ut ad ea que recta sunt quantocius festinemus. per.* This collect omits half the clause which I regard as a modern addition, and that half which the Armagh Breviary retains (E 155). Thus it strongly confirms my argument. It is an additional testimony to the very wide area over which the collect was used in Ireland. It will be observed that the scribe combines the forms of the collect represented by the Rosslyn and Kilcormic Missals.

[3] This note reminds one of other phrases which seem to be due to the compiler of K. See above, p. 400 *sq.*, notes. It is clear from a comparison of these passages that "debent" simply implies

mus ⁝ ut cuius festiuitatem colimus eius intercessione ad eterna gaudia perueniamus per.[1]

Secretum. Oblacionem domine fidelis populi iesu christi filii tui domini nostri sancta dextera benedicat nos per hanc gloriosa beati dauid pontificis oracio liberet; a tocius peccati cantagio† per.[2]

Postommunio†. Celestia sumpsimus domine sacramenta presta quesumus ut interueniente confessore tuo atque pontifice dauid cuius sollempnia celebramus ⁝ nobis perpetuam conferat medicinam per.

DE SANCTO SEDDE†.[3]

Officium. Sacerdotes dei. *Ps.* Benedicite.

Oracio. Deus qui sanctorum tuorum meritis ecclesiam toto orbe diffusa[m] decorasti presta quesumus ut intercessione sanctissimi confessoris tui atque pontificis cedde in sorte iustorum tua opitulante pietate consequamur per.[4]

Epistola. Iustum. *Gradale.* Domine preuenisti. *Tractus.* Beatus uir.

Euangelium. Uigilate. *Offertorium.* Inueni dauid.

Secretum. Suscipe domine sacrificium placacionis et laudis quod nos interueniente sancto confessore cedda et† perducat ad ueniam et perpetuam gratiarum constituat accionem per.[5]

Communio. Fidelis seruus.

Postcommunio. Presta nobis quesumus omnipotens et misericors deus ut beati cedde confessoris tui atque pontificis et precibus roborasti redempcionis nostre quod sumpsimus incessabiliter ambiamus per.[6]

the regular custom of the monastery. By way of explanation it is only necessary to add that the scribe misplaced the two masses referred to. They follow the mass for St. Gregory (Mar. 12).

[1] The allusion is to the story told by Giraldus Cambrensis, in his *Vita S. Davidis*, 2, that St. Patrick on his return from Rome wished to settle down at the place called "Vallis Rosina," whereupon an angel said to him, "Hanc tibi sedem O Patrici non prouidit deus, immo uiro nondum nato nec nisi tridenis post haec annis elapsis nascitur." This story is referred to in another collect for St. David in an Irish book: *O. s. d. qui beato dauid confessori tuo atque pontifici nondum nato. locum habitacionis per sanctum angelum tuum mirabiliter prouidisti ⁝ concede nobis propicius ut eius mentis quem ueneramur in terris. tuo semper aspectu cum ipso perfruamur in celis. per.* T. C. D. MS. B. 1. 3 (Breviary of Clondalkin).

[2] W 1542.

[3] Correctly Ceadda (as in Arbuthnott Missal). He is here confused with his brother Cedd. Cf. Plummer's *Bede* ii. 162, 176.

[4] This collect is found for St. Ceadda in the Arbuthnott Missal (p. 478), and with verbal differences in T. C. D. MS. B. 1. 3.

[5] W 1089. [6] I have not met with this postcommon elsewhere. The text is manifestly corrupt.

Sancti patricii archiepiscopi.

Officium. Gaudeamus omnes.

Oracio. Omnipotens sempiterne deus qui beatum patricium ybernencium elegisti apostolum tuum presta quesumus ꝯ ut cuius doctrina fidem sumpsimus eius intercessione in bonis actibus roboremur per.

Epistola. Ecce sacerdos.

Gradale. Domine peruenisti. ℣. Uitam peciit. Alleluia. ℣. Iustus germinabit.[1] *vel Tractus.* Beatus uir qui.

Sequencia.

Dei per patricium uirtus declaratur. cuius mira sanctitas miris commendatur.
Noui fontis oculos latice rigatus cecus uisum recepit et fit literatus.[2]
Sanctus in hyberniam puer captiuatur. aurum monstrat angelus auro liberatur.[3]
In sompnis per angelum monitus redire. mirantur et[4] matribus paruulos uagire.
Germani pa[tr]icius subditus habenis profuit in galli[i]s annis quadragenis.[5]
Rome sanctus pontifex angelo dictante celsa tenet morion domino presente.[6]
Dat in iusis† dominus sacris ut statuistis† dirigat hybernicos in uiam salutis.[7]
Altari dum in[s]cenderet mare transportatur leprosus nauigii genus admiratur.[8]

[1] MS. g'.

[2] A blind man named Gormas, holding St. Patrick's hand, made the sign of the cross on the ground. A fountain gushed forth, and when his eyes were bathed in it he was cured, and was immediately able to read the Scriptures, "sic interiori gratia litteratus de laico," Jocelin, *Vita*, 2. The MS. has for the last word of the line *lr̄atus*.

[3] *Ib.* 13, 15. When St. Patrick was in captivity in Ireland, to which he was carried at the age of sixteen, the angel Victor directed him to a place where he found gold, with which he purchased his liberty.

[4] We should probably read *miratur ex.* The allusion is to the cry of the children in the wood of Fochlad, who were 'maternis uteris inclusi' according to Jocelin, *Vita*, 21. Cf. *Tripartite Life*, p. 420.

[5] He was under the instruction of Germanus for eighteen years, according to Jocelin, *Vita*, 22, for thirty, according to the Leabhar Breac Homily (Stokes, *Tripartite Life*, p. 444), for four according to other authorities (*ib.* p. cxli.).

[6] Shortly after his elevation to the episcopate at Rome, Patrick was taken by an angel to 'Mount Morion,' where, like Moses, he saw God face to face. Jocelin, *Vita*, 26. 'Pontifex' seems to refer to Patrick.

[7] I cannot interpret this line: but plainly we should read *statutis* for *statuistis*. *Iusis* is no doubt a mis-spelling of *iussis*.

[8] Jocelin, *Vita*, 27. A leper asks to be taken on board Patrick's ship. The saint throws an altar into the sea, on which the leper sails at equal speed with the vessel.

Bailus demonibus magus eleuatus ad pedes patricii moritur postratus.[1]
Altare male sine fusso sacramento tellus vltrix sceleris sorbet in momento.[2]
Presumens patricium gladio ferire flumine conspicit uidet perire.[3]
Instat prius radiat manus radiorum ut augeri copiam faciat equorum.[4]
Cuius a consciis letum simulatur moritur patricius et sic honoratur.[5]
Dei presul patricius puro seruatus post queque pueri uia concremato.[6]
Pastor sacer abigit gregem uenenatum de sancto patricio deum honoratum.[7]
Sacri causa[15] corporis populus armatur interiectis fluctibus furor temperatur.[8]
Aduectus mirabili genere uecture in domo pocius datur sepulture.[9]
Erue[10] nobis domine meritis adiutis perpetis indulgeat gloriam salutis. amen.

Evangelium. Vigilate quia nescitis.

Offertorium. Veritas mea.

Secretum. Hostias tibi domine in honore quesumus sancti patricii offerimus deuote accipias: ut nos a penali iehenna† iudicii liberemur per.

Commune. Fidelis seruus.

Postcommunio. Omnipotentem deum uniuersitatis auctorem deprecamur ut sumptum sacrificium per beatum patricium fiat nobis remedium sempiternum per.

. . . . . .

[1] The name usually given to this magician is Lochru, *Ib.*, 42.

[2] How this line is to be emended I cannot conjecture. The story is that a 'maleficus' upset the chalice when Patrick was celebrating mass, and was immediately swallowed up (absorpto) by the earth (tellus). *Ib.* 33. *Maleficum effuso* may be the original of *male sine fusso*. But *altare* remains a difficulty.

[3] This line makes neither sense nor metre. I cannot explain the allusion.

[4] St. Patrick's charioteer loses his horses on a dark night. The saint holds up his hand, light streams from it, and the horses are found. *Ib.*, 157. But the Latin is not easy to construe.

[5] Some persons bring a man who feigned death, asking St. Patrick to raise him. St. Patrick declares he is really dead, which turns out to be true. *Tripartite Life*, p. 220.

[6] The assonance is incorrect. I cannot explain or emend.

[7] The allusion here baffles me.

[8] MS. *cā*. The story of the contention between the men of Oriel and the men of Ulster for St. Patrick's body, when the combatants were separated by a flood is well known: Jocelin, *Vita*, 194.

[9] Should we read *dunum* for *domo*? The body was put into a cart drawn by milch kine which were left free to go where they would. They brought it to Down, where it was buried. *Ib.* 195.

[10] Read *presta* for *erue*?

De sancto brandano.

Officium. Deus iusti. *Ps.* Noli emulari.

Oracio. Deus qui beatum brandanum confessorem tuum atque abbatem in terra et in mari diuersis miraculis decorasti: da nobis quesumus ipsius precibus cunctorum malorum nostrorum fluctibus euadere et cum eo paradisum introire per.[1]

Epistola. Iustus cor suum. *Gradale.* Deus iusti. ℣. Lex dei. alleluia. ℣. Posui adiutorium. *Euangelium.* Nemo accendit. *Offertorium.* Desiderium anime.

Secretum. Hec hostia tibi domine sanctificata complacuit† et intercedente beato brandano confessore tuo atque abbate nobis salutare remedium conferat animarum et corporum per.

Communio. Fidelis seruus.

Postcommunio. Supplices te rogamus omnipotens deus: et intercedente beato brandano confessore tuo atque abbate nobis ea proficiat ad salutem: [et] pro eius honore et gratie tue [peccata nostra] misericorditer deleantur per.

Of the Commune Sanctorum of V I have made only a very hasty examination, of the Votive Masses none at all. The former seems to differ considerably from that of K. In the latter, K is so badly mutilated that a satisfactory comparison would have consumed more time than I could give to it.

But I may here mention three masses in K which are displaced from their normal positions: the *Missa de Nomine Jesu*, the *Missa de Vulneribus Jesu*, and the *Missa contra Pestilentiam.* The two first follow the Temporale, and (as in some Sarum books) the second immediately follows the first. The *Missa de Nomine* has an introductory rubric, not found in S: *Quicunque hanc missam in nomine iesu deuote celebrauerit uel celebrari fecerit per xxx^a^ dies ueneris ūnquam† morietur sine contricione et digna satisfactione et sacrosancta confessione*[2] *et sancti olei vnctione et ista† xxx^a^ dies post obitum suum ad gaudia perueniat semperiterna† et habet pro quabus† missa tria milia annorum concessas† a domino bonifacio papa.* The *Missa de Vulneribus* has an introductory rubric identical in substance with the first portion of that preceding the corresponding mass in S. The *Missa contra Pestilentiam* follows the colophon in K, but is in the hand of the

[1] Alluding to the wanderings of Brendan of Clonfert in search of the "terra repromissionis." I have not noticed elsewhere a collect for St. Brendan.

[2] MS. 9'one.

original scribe. All three are identical, or nearly so, with masses in S (cols. 846, 750*, 886*). When we turn to V, we find these three masses among the *Missae Votivae*, after the *Missae pro Defunctis*. The introductory rubric to the *Missa de Nomine* is wanting, but in the Mass itself no very striking variations appear. The same remark applies to the *Missa contra Pestilentiam*. The introductory rubric is likewise absent from the *Missa de Vulneribus*, and the secret[1] differs from that of S K, while the Collect and Postcommon have considerable variations of text.

The Calendar of K differs so much from that of V that I think it well to give it in full, so far as it remains. The amount of variation may be estimated from that which exists in the month of March. For this month V has twenty-one saints, or groups of saints, three of which are marked 'in conuentu S. Martini.' K has seventeen. There are but eight common to the two, those, namely, which are entered in K at the 6th, 7th, 11th, 12th, 17th, 18th, 21st, and 25th of the month. Thus, V omits all the Irish and English saints in K, except St. Patrick, and also, curiously enough, the Carmelite St. Symeon. Further, St. Patrick is printed in black, and St. Benedict in red, in V. Only one further remark is necessary by way of preface. The Calendar, in K, does not correspond closely with the Sanctorale. The following festivals of the Calendar are without masses in the Sanctorale: Mar. 3, §5, *6, 14, *16; Apr. *2, 29; May *5, §19, 25, §26; June §9, 13, §17; July 2, 17; Aug. 5, *7, 14, 23, 27; Sept. §4, 6; Oct. §11, §13, ‖19; Nov. 6, ‖16, 18, 29; Dec. §12. And, on the other hand: Alexander, &c. (May 3), Primus, &c. (June 9), Septem fratres (July 10), Sixtus, &c. (Aug. 6), Timotheus, &c. (Aug. 22), Hermes, &c. (Aug. 28), Sabina (Aug. 29), Adrianus (Sept. 8), Cornelius (Sept. 14), Petrus (Nov. 25), Linus (Nov. 26), have masses in the Sanctorale, but are not mentioned in the Calendar. Commemorations of Irish saints are here indicated by the mark §, of English saints by ‖, and of Carmelites by *. In the text of the Calendar italics indicate rubric, while small type is reserved for entries in hands other than that of the original scribe.

[1] Oblatum tibi dne. sacrificium intercedente unigeniti filii tui passione vivificet nos semper et muniat. per eundem. Cf. W 72.

Obiit tyrriletus filius dathei ac Kafredus[1] filius maricii yċonċuḃair anno domini mº cccc°. xc°. 3°. obtumpni in inicio.

luna marcii in vltima hora noctis accenditur

		KL'		*martius* Prima mandentem. disrumpit quarta bibentem. Dies mala.
iii	d			Dauid episcopi et confessoris ix lectiones. martius habet dies xxxi. luna xxix.
	e	vi	N°	Sedde episcopi et confessoris ix lectiones
xi	f	v	N°	Magri abbatis ix lectiones
	g	iiii	N°	
xix	*a*	iii	N°	Kerani abbatis ix lectiones.
viii	b	ii	N°	*Cyrilli confessoris non episcopi duplex ordinis beate marie.* *ix lectiones*
	c	N°		Perpetue et felicitatis virguinum et martirum ix lectiones.
xvi	d	viii	id'	Prima incensio lune paschalis.
v	e	vii	id'	
	f	vi	id'	
xiii	g	v	id'	Sanctarum quadraginta martirum *Clauis firium*[2] *pasche* ix lectiones.
ii	*a*	iiii	id'	*Gregorii pape duplex festum.* *ix lectiones.*
	b	iii	id'	
x	c	ii	id'	Sancte comnete matrone[3] *Ultimum quadragessimum.* ix lectiones.
	d	idus		
xviii	e	xvii	kl'	*Aprilis.* *Sancti simionis confessoris ordinis carmelitarum* *ix lectiones.*
vii	f	xvi	kl'	*Patricii archiepiscopi et confessoris duplex.* *ix lectiones.*
	g	xv	kl'	Alexandri episcopi et martiris ix lectiones. Primus dies seculi. *Sol in ariete.*
xv	*a*	xiiii	kl'	Edwardi regis et martiris ix lectiones.
iiii	b	xiii	kl'	Cuthberti episcopi et confessoris ix lectiones.
	c	xv	kl'	Benedicti abbatis *Equinoctium vernale.* ix lectiones
xii	d	xi	kl'	*Sedes epactarum.*
i	e	x	kl'	
	f	ix	kl'	locus concurrencium.
ix	g	viii	kl'	*Annunciacio dominica duplex.* et passus est christus. *ix lectiones.*
	a	vii	kl'	
xvii	b	vi	kl'	*Resurrectio domini*
vi	c	v	kl'	Dies mala.
	d	iiii	kl'	
xiiii	e	iii	kl'	
iii	f	ii	kl'	

Hore noctis. xii. diei xii.

Obiit Ruoricus omolmoy filius eiusdem niellani ac etiam Capetaneus nacionis de ferkell, in die parascheue, Anno Domini mº. cccc^mo, xxxi°, cuius anime propic[i]etur deus. amen.

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[1] *ac Kafredus* is struck out, and over the line is written, *ac karolus*. [2] I cannot explain this word.

[3] This name occurs on the same day in the Calendars in two Trinity College manuscripts—B. 3. 10 (see above, p. 413, note [2]) and B. 3. 12 (Breviary of St. Mary's, Trim). I have not met with it elsewhere.

$\overline{ihs}$

Ⱦ per Karalum (?) omylmoy et suos secaces

Memorandum quod anno domini m°. ccccc° xxv in octaua die ephiphanie interfecti fuerunt duo filii odonis ymolmoy vz odo et constantinus omolmoy iuxta portam monasteri de Kylcormic et abstracti violenter. ab ecclesia Ⱦ quorum animabus propicietur deus Amen et legens dicat pater noster et Aue maria. In refrigerium animarum ipsorum et aliorum omnium—

KL' luna aprilis mane accenditur. Aprilis habet. dies. xxxi. luna xxx.
Denus et vndenus est mortis uulnere plenus.

	g		*Aprilis*	
xi	*a*	iiii N°	*Sancti nicholai confessoris ordinis carmelitarum*	*ix lectiones.*
	b	iii N°	Ricardi episcopi et confessoris	ix lectiones.
xix	c	ii N°	*Ambrosii episcopi et confessoris*	*ix lectiones.*
viii	d	N°	*Ultima intencio lune paschalis.*	
xvi	e	viii id'	Prima intencio lune rogacionum.	
v	f	vii id'		
	g	vi id'		
xiii	*a*	v id'		
	b	iiii id'	*sl'* [1]	
	c	iii id'		
	d	ii id'		
	e	Idus		
xviii	f	xviii kl'	*Maii.* Tiburcii et ualeriani et maximiani martirum	iii lectiones.
vii	g	xvii kl'	Clauis termini rogacionum.	
	a	xvi kl'		
xv	b	xv kl'		
iiii	c	xiiii kl'	*Sol in tauro.*	
	d	xiii kl'		
xii	e	xii kl'	sl' [1]	
i	f	xi kl'		
	g	x kl'	A.D. 1062. obiit sabina in iconcyrr	
ix	*a*	ix kl'	Georgii martiris	ix lectiones.
	b	viii kl'		
xvii	c	vii kl'	*Marci euangeliste* *Ultimum pascha.*	*ix lectiones.*
vi	d	vi kl'	Cleti pape et martiris	ix lectiones.
	e	v kl'		
xiiii	f	iiii kl'	Uitalis martiris	iii lectiones.
iii	g	iii kl'	Petri martiris	ix lectiones.
	a	ii kl'		

Obiit Karalus omylmoy sue nationis capitaneus
In octaua ephifanie et sepultus In Kylcormic a.d. 1542.

Hore noctis decem. diei xiiii.

Interfecti fuerunt duo filii odonis ymylmoy iohannes et bernard in mullać alluirc A.D. 1536.

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[1] I do not know how this abbreviation should be expanded. But of its meaning there can be no doubt. It occurs five times in the Calendar, and always at the place indicated by the mnemonic line at the top of the page as a 'dies mala,' or within one day of it. Once we have the combination 'sl' egyptiaca' (Aug. 1). It must, therefore, indicate an 'Egyptian day.' I believe *sl'* to be the correct reading, but in every case, except one (April 20), it might be read *st*, *ft*, or *fl*.

obiit karulus filius sechna vir strenuus ac omni humana gratia preditus quinto die mensis maii. Anno domini m° cccc^mo lxxvi^to et sepultus est in monasterio Beate marie De kylcarmic in tertio gradu iusta† caput chori in aquilonali parte. Cuius anime propicietur Deus amen.

KL' Luna maii in hora prima diei accenditur. Maius habet. dies. xxx. luna xxx. Tercius occidit. et septimus ora relidit.

xi	b		*Maius. Apostolorum philippi et iacobi duplex*	*ix lectiones.*
	c	vi	N° Athanasii episcopi et confessoris	iii lectiones.
xix	d	v	N° *Inuencio sancte crucis duplex*	*ix lectiones.*
viii	e	iiii	N° Ierosolimis. quiriaci episcopi et martiris sl'[1]	ix lectiones
	f	iii	N° Ascencio domini *Angeli martiris ordinis carmelitarum*	*duplex.*
xvi	g	ii	N° Iohannis ante portam latinam	ix lectiones.
v	*a*		N°	
	b	viii	id'	
xiii	c	vii	id' *estatis inicium.*	
ii	d	vi	id' Gordiani et epimachi martirum	iii lectiones.
	e	v	id'	
x	f	iiii	id' Nerei et achillei atque pancrasii martirum	iii lectiones.
	g	iii	id'	
xviii	*a*	ii	id' hic obbiit† virarabilis(?)[2] ac discretus vir Maister rogerus d[3] oduygem qui fuit excelsi ingenii mire discrecionis magne largitatis plenus gratia et veritate coram deo et	
vii	b	Idus	omnibus [. . .] anno domini melli° ccccc xli cuius anime propicietur deus amen.	
	c	xvii	kl' *Junii. Brandani abbatis*	*ix lectiones.*
xv	d	xvi	kl'	
	e	xv	kl' *Sol in geminis.*	
	f	xiiii	kl' Dunstani episcopi et confessoris.	ix lectiones
xii	g	xiii	kl'	
i	*a*	xii	kl' Hic obbiit vir sine nomine ocerruayll qui fuit dominus et princeps elie occisus in	
	b	xi	kl' castro suo proprio in cluoinlesc morte incogitata et nisi perdicitur(?) inprouisa.	
ix	c	x	kl' et qui fuit magne sapiencie et prudencie et mirabilis fortitudinis cuius anime	
	d	ix	kl' propicietur deus amen [. . .][4] anno domini melli^mo cccc xli=	
xvii	e	viii	kl' *Marie* [5] *Iacobi et salome. duplex.* Urbani pape et martiris iii lectiones. sl'[1]	
vi	f	vii	kl' Augustini episcopi et confessoris.	ix lectiones.
	g	vi	kl'	
xiiii	*a*	v	kl'	
iii	b	iiii	kl'	
	c	iii	kl'	
xi	d	ii	kl'	

Hore noctis viii. diei xvi.

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[1] See page 420, note. [2] Possibly to be read *vir amabilis.* [3] This letter is erased.

[4] The letters here written are of exactly the same form as those which I have failed to read in the last obit. Possibly they are only a flourish. Todd reads *sanctis* above, but omits here. [5] A word is erased here.

KL' luna iunii in merediana hora accenditur.
Denus pallescit. quindenus federa nescit.

	e			*Iunius* Nicomedis martiris		iii lectiones.
xix	f	iiii	N°	Marcelli et petri		ix lectiones.
viii	g	iii	N°			
xvi	*a*	ii	N°			
v	b		N°			
	c	viii	id'			
xiii	d	vii	id'			
ii	e	vi	id'	Medardi et gildardi episcoporum		iii lectiones.
	f	v	id'	Columbe abbatis ix lectiones. Primi et feliciani martirum *dies egyptiaca.*		iii lectiones.
x	g	iiii	id'			
	a	iii	id'	*Barnabe apostoli duplex*		*ix lectiones.*
xviii	b	ii	id'	Basilidis cirini naboris		iii lectiones.
vii	c	Idus.		*Sancti helysei prophete et confessoris*		*totum duplex.*
	d	xviii	kl'	*Iulii.*		
xv	e	xvii	kl'	Uiti et modesti martirum		iii lectiones
iiii	f	xvi	kl'	Ciritii et iulite matris eius martirum		iii lectiones
	g	xv	kl'	Molyng episcopi et confessoris	*Sol in cancro.*	ix lectiones.
xii	*a*	xiiii	kl'	Marci et marcelliani martirum		iii lectiones
i	b	xiii	kl'	Geruasi et prothasii martirum		iii lectiones
	c	xii	kl'		*Solsticium estimale*†	
ix	d	xi	kl'			
	e	x	kl'	Paulini episcopi et confessoris. Obitus fratris olieri druhul anno domini 1468		iii lectiones.
xvii	f	ix	kl'		vigilia.	
vi	g	viii	kl'	*Natiuitas iohannis baptiste duplex*		*ix lectiones.*
	a	vii	kl'			
xiiii	b	vi	kl'	Iohannis et pauli martirum		
iii	c	v	kl'			
	d	iiii	kl'	leonis pape memoria	vigilia.	
xi	e	iii	kl'	*Apostolorum petri et pauli duplex.*		*ix lectiones.*
	f	ii	kl'	Commemoracio sancti pauli semiduplex		ix lectiones

Hore noctis. vi. diei xviii.

		KL'		luna iulii in hora nona diei accenditur. Iulius habet. dies. xxxi. lu-		
				Terdenus mactat. iulii denus labefactat. ¶		nam xxx.
xix	g			*Iulius* Octaue Iohannis baptiste		ix lectiones.
viii	*a*	vi	N°	*Uisitacio beate marie totum duplex.* Processi martiniani.		memoria
	b	v	N°			
xvi	c	iiii	N°	Translacio sancti martini		memoria
v	d	iii	N°			
	e	ii	N°	Octaue apostolorum petri et pauli		ix lectiones.
xiii	f		N°	Translacio sancti thome martiris		ix lectiones.
ii	g	viii	id'			
	a	vii	id'			
x	b	vi	id'			
	c	v	id'			
xviii	d	iiii	id'			
vii	e	iii	id'		*dies egyptiaca*	
	f	ii	id'		Dies caniculares.	
xv	g	Idus				
iiii	*a*	xvii	kl'	*Augusti*		
	b	xvi	kl'	*Commemoracio beate marie duplex.*		*ix lectiones.*
xii	c	xv	kl'		*Sol in leone*	
i	d	xiiii	kl'			
	e	xiii	kl'	Margarete virginis et martiris		ix lectiones
ix	f	xii	kl'	Praxedis virginis		iii lectiones.
	g	xi	kl'	*Marie magdalene duplex*	*dies egyptiaca*	*ix lectiones.*
xvii	*a*	x	kl'	Appollinaris episcopi et martiris		iii lectiones.
vi	b	ix	kl'		vigilia	
	c	viii	kl'	*Iacobi apostoli duplex.* Christofori et cucufati martirum		ix lectiones.
xiiii	d	vii	kl'	*Anne matris marie duplex*		*ix lectiones*
iii	e	vi	kl'	Marthe virginis non martiris		ix lectiones.
	f	v	kl'			
xi	g	iiii	kl'	Felicis simplicii faustini et beatricis martirum		iii lectiones.
	a	iii	kl'	Abdon et sennen martirum	locus saltus.	iii lectiones
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				Hore noctis viii. diei xvi.		

Memorandum quod anno domini m°. cccc^{mo} Decimo. xxviii. die mensis Iulii interfecti fuerunt duo filii Niellani ymolmoy videlicet toorroncius et tatheus per homines patrie de clanmalura quorum animabus propicietur deus. amen.

luna augusti inter nonam horam et vespertinam accenditur.

Augustus habet. dies. xxxi. lunam. xxxi.

Prima necat fortem. perditque secunda cohortem.

			KL'			
viii	c			*Augustus. Ad uincula sancti petri*	Machabeorum *sl' egyptiaca.*[1]	*ix lectiones.*
xvi	d	iiii	N°	Stephani pape et martiris		ix lectiones
v	e	iii	N°	Inuencio sancti stephani prothomartiris		ix lectiones.
	f	ii	N°			
xiii	g		N°	*Festum niuis beate marie duplex. ix lectiones.*	Dominici confessoris	ix lectiones
ii	*a*	viii	id'	Transfiguracio domini		
	b	vii	id'	*Alberti confessoris. ordinis beate marie duplex. ix lectiones.*	Donati	iii lectiones.
x	c	vi	id'	Ciriaci sociorumque eius martirum	[episcopi et martiris	iii lectiones.
	d	v	id'	vigilia.		
xviiii	e	iiii	id'	*Laurencii martiris duplex.*		*ix lectiones.*
vii	f	iii	id'	Tiburcii martiris		iii lectiones
	g	ii	id'			
xv	*a*	Idus		Ypoliti sociorumque eius		iii lectiones
iiii	b	xix	kl'	*Septimbris* Eusebii presbiteri et confessoris.	viligia.	
	c	xviii	kl'	*Assu[m]pcio beate marie duplex*		*ix lectiones*
xii	d	xvii	kl'			
i	e	xvi	kl'	Octaue sancti laurencii		ix lectiones.
	f	xv	kl'	Agapiti martiris. memoria	*Sol in uirgine*	
ix	g	xiiii	kl'	Obitus fratris Edwardi brakan quondam prioris Kilcarmic anno domini m° cccc° lxviii°		
	a	xiii	kl'	Bernardi abbatis		iii lectiones.
xvii	b	xii	kl'			
vi	c	xi	kl'	Octaue beate marie		ix lectiones
	d	x	kl'	Zachei episcopi et confessoris.	viligia.	
xiiii	e	ix	kl'	*Bartholomei apostoli duplex.*		*ix lectiones.*
iii	f	viii	kl'	Lodowici regis et confessoris.	*Aptumnus† oritur.*	ix lectiones.
	g	vii	kl'			
xi	*a*	vi	kl'	Ruffi martiris		iii lectiones
xix	b	v	kl'	*Augustini episcopi et confessoris duplex*		*ix lectiones*
	c	iiii	kl'	*Decollacio sancti Iohannis baptiste*		*ix lectiones*
viii	d	iii	kl'	Felicis et audacti martirum	*dies egyptiaca*	iii lectiones
	e	ii	kl'			

Hore noctis x. diei xiiii.

[1] See page 420, note.

obiit Niellanus filius coucogri ymolmoy in vigilia. natiuitatis Beate marie et sepultus est ante magnum altare aput kykcarmic+, Anno Domini. m°. cccc, lxxviii°, cuius anime propicietur Deus amen,

luna septimbris in vesperis accenditur.
Septimber habet. dies. xxx. luna xxx.
Tercia septimbris. et denus fert mala membris.

xvi	f	KL'		*Septimber* Egidii abbatis		ix lectiones
v	g	iiii	N°		*dies egyptiaca*	
	a	iii	N°			
xiii	b	ii	N°	Ultani episcopi et confessoris		ix lectiones.
ii	c		N°	Hic finiunt dies caniculares		
	d	viii	id'	Maculini episcopi et confessoris		ix lectiones
x	e	vii	id'		viligia.	
	f	vi	id'	*Natiuitas beate marie duplex* Obiit frater nicholaus obrachan prior quondam huius manasteriit peste captus anno. Domini 1536		*ix lectiones*
xviii	g	v	id'	Gorgonii martiris memoria.		
vii	*a*	iiii	id'			
	b	iii	id'	Prothi et iacinti martirum		iii lectiones
xv	c	ii	id'			
iiii	d	Idus		Maurilii episcopi et confessoris memoria.		
	e	xviii	kl'	*Octobris. Exaltacio sancte crucis duplex*		*ix lectiones.*
xii	f	xvii	kl'	Octaue beate marie		ix lectiones
i	g	xvi	kl'	Eufemie virginis et martiris	*Sol in libra*	ix lectiones
	a	xv	kl'	Lamberti episcopi et martiris		iii lectiones
ix	b	xiiii	kl'			
	c	xiii	kl'			
xvii	d	xii	kl'	*Equinoctium*	*viligia*	
vi	e	xi	kl'	*Mathei apostoli et euangeliste duplex*	*dies egyptiaca*	*ix lectiones.*
	f	x	kl'	Mauricii sociorumque eius		
xiiii	g	ix	kl'			
iii	*a*	viii	kl'			
	b	vii	kl'	Cleophe martiris		ix lectiones
x	c	vi	kl'			
xix	d	v	kl'	Cosme et damiani		ix lectiones
	e	iiii	kl'			
viii	f	iii	kl'	*Michaelis archangeli duplex.*		*ix lectiones.*
	g	ii	kl'	Ieronimi presbiteri et confessoris duplex		ix lectiones

Hore noctis xii. diei xii.

Occissus est quondam prior de duru et famosuus+ et largus prope clonlunan per omnes partes de dollna et clonncolman In vigilia mathei A.D. 1553 Contanus omylmoy filius Karali cuius anime propitietur deus amen

obitus odonis ymolmoy filii Niellani ymolmoy. fundatoris noster†. qui erat capetaneus sue nacionis. et sepultu in monasterio de kylcarmich ante magnum altare in festo sancti remigii. Anno Domini m°. cccc^mo, l°iiii°. cuius anime propicietur deus amen,

Luna octobris in hora prima noctis accenditur
October habet. dies. xxxi. luna xxxix†.
Tercius et denus. est mortis uulnere plenus.

KL'

xvi	*a*			*October.* Remigi germani et uedasti episcoporum.		iii lectiones
v	b	vi	N°	Leodegarii episcopi et martiris		iii lectiones
xiii	c	v	N°			
ii	d	iiii	N°	Francisci confessoris non episcopi		ix lectiones
	e	iii	N°			
x	f	ii	N°	Sanctorum patriarcharum abraham ysaac et iacob		ix lectiones.
	g		N°	Sanctorum marci sergi bachi martirum		iii lectiones
xvii	*a*	viii	id'			
vii	b	vii	id'	Dionisii sociorumque eius		ix lectiones
	c	vi	id'			
xv	d	v	id'	Canici abbatis		ix lectiones
iiii	e	iiii	id'			
	f	iii	id'	Translacio edwardi regis et martiris duplex		ix lectiones
xii	g	ii	id'	Kalixti pape et martiris		iii lectiones.
i	*a*		Idus.			
	b	xvii	kl'	*Nouembris*		
ix	c	xvi	kl'			
	d	xv	kl'	*Luce euangeliste* *Sol in scorpione*		*ix lectiones.*
xvii	e	xiiii	kl'	Fredeswide virginis		ix lectiones
vi	f	xiii	kl'			
	g	xii	kl'	Undecim milia virginum et martirum	duplex festum.	ix lectiones
xiiii	*a*	xi	kl'	Marci episcopi et martiris	Dedicacio monasterii de kylcarmic.	ix lectiones.
iii	b	x	kl'			
	c	ix	kl'			
xi	d	viii	kl'	Crispini et crispiniani martirum		iii lectiones.
xix	e	vii	kl'			
	f	vi	kl'		vigilia.	
viii	g	v	kl'	*Symonis et iude apostolorum duplex*		*ix lectiones.*
	a	iiii	kl'	Narcisci episcopi et confessoris		ix lectiones.
xvi	b	iii	kl'			
v	c	ii	kl'	Quintini martiris memoria.	vigilia.	

Hore noctis xiiii. diei decem.

obiit arturus omylmoy sue nacionis capitaneus A.D. 1567.

Luna nouembris in sexta hora noctis accenditur

Nouimber habet. dies. xxx. luna xxx.

Scorpius est quintus. et tercius est nece cinctus.

	d	KL'		*Nouember. Festiuitas omnium sanctorum duplex.*		*ix lectiones.*
xiii	e	iiii	N°	Commemoracio omnium fidelium defunctorum *Quintus embolismus*		ix lectiones.
ii	f	iii	N°			
	g	ii	N°			
x	*a*		N°			
	b	viii	id'	Leonardi abbatis	*Dies egyptiaca.*	ix lectiones.
xviii	c	vii	id'		*hiemis inicium*	
vii	d	vi	id'	Quatuor coronatorum martirum		iii lectiones
	e	v	id'	Theodori martiris		iii lectiones
xv	f	iiii	id'	Martini pape et martiris		ix lectiones
iiii	g	iii	id'	*Martini episcopi et confessoris duplex*	Menne martiris	*ix lectiones*
	a	ii	id'			
xii	b	Idus.		Bricii episcopi et confessoris.		iii lectiones
i	c	xviii	kl'	*Decembris.*		
	d	xvii	kl'			
ix	e	xvi	kl'	Eadnundi† archiepiscopi et confessoris		ix lectiones
	f	xv	kl'		*Sol in sagitario.*	
xvii	g	xiiii	kl'	Octaue sancti martini		ix lectiones
vi	*a*	xiii	kl'			
	b	xii	kl'	Eadnundi† regis et martiris		ix lectiones
xiiii	c	xi	kl'			
iii	d	x	kl'	Cecilie virginis et martiris		ix lectiones
	e	ix	kl'	*Clementis pape et martiris*		*ix lectiones*
xi	f	viii	kl'	Crissogoni martiris		
xix	g	vii	kl'	Katerine virginis et martris	Obitus fratris rorici ymurissa a.d. 1568	ix lectiones
	a	vi	kl'			
viii	b	v	kl'		*Primus aduentus*	
	c	iiii	kl'		*dies egyptiaca.*	
xvi	d	iii	kl'	Saturnini martiris	vigilia.	ix lectiones
v	e	ii	kl'	*Andree apostoli. duplex.*		*ix lectiones.*

Hore noctis xvi. diei viii.

Interfectus fuit Odo Iuuenis omylmoy sue nationis capitaneus xii. kl'. ianuari anno. domini 157.+ cuius anime propitietur deus amen

KL'

Luna decembris inter sextam horam et mediam noctis accenditur.
Sepius est sanguis virosus denus vt anguis.

	f		*December*	Sancti eligii episcopi et confessoris.		ix lectiones.
ii	g	iiii	N°			
	a	iii	N°		*Primus embolismus*	
x	b	ii	N°	Barbare virginis et martiris	Ultimus aduentus.	
	c		N°	Sabbe abbatis memoria	*Quartus embolismus.*	
xviii	d	viii	id'	*Nicholai episcopi et confessoris duplex*		*ix lectiones*
vii	e	vii	id'	Octaue sancti andree memoria.	*dies. egyptiaca.*	
	f	vi	id'	*Concepcio beate marie duplex.*		*ix lectiones.*
xv	g	v	id'			
iiii	*a*	iiii	id'			
	b	iii	id'			
xii	c	ii	id'	Finiani episcopi et confessoris		ix lectiones
i	d	Idus.		Lucie virginis et martiris		ix lectiones.
	e	xix	kl'	*Ianuarii.*		
ix	f	xviii	kl'		Solsticium hiemale	
	g	xvii	kl'			
xvii	*a*	xvi	kl'	Lazarii episcopi et confessoris	O sapiencia	
vi	b	xv	kl'		*Sol in capricornum*†.	
	c	xiiii	kl'			
xiiii	d	xiii	kl'		vigilia.	
iii	e	xii	kl'	*Thome apostoli duplex.*	*Solsticium*	*ix lectiones.*
	f	xi	kl'		*dies egyptiaca.*	
xi	g	x	kl'			
xix	*a*	ix	kl'		*vigilia.*	
	b	viii	kl'	*Natiuitas domini nostri iesu christi*	Anastasie virginis memoria.	*totum duplex*
viii	c	vii	kl'	*Sancti stephani prothomartiris*		*totum duplex*
	d	vi	kl'	*Sancti Iohannis apostoli et euangeliste*		*totum duplex*
xvi	e	v	kl'	*Sanctorum innocencium*		*duplex*
v	f	iiii	kl'	*Sancti thome archiepiscopi et martiris*		*duplex*
	g	iii	kl'			
xiii	*a*	ii	*kl'*	Sancti siluestri pape		ix lectiones.

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